THE METHODOLOGY OF AHLUS-SUNNAH IN UNITING THE



SHAYKH ABDUR RAZZAAQ BIN ABDUL-MUHSIN AL-BADR

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# BRIEF BIOGRAPHY OF THE AUTHOR

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<u>Scholastic certifications</u>: Doctorate in 'Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Figh of Supplications & Ad-Dhkaar.

- 2. Hajj & refinement of Souls,
- 3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen Wiss (May Allâh have mercy upon him).
- 4. Explanation of the book "the principles of Names & Attributes" authored by Shaykhul-Islam Ibn Qayyum (May Allâh have mercy upon him).
- 5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Oayvim (May Allâh have mercy upon him).
- 6. Explanation of the book "Ageedah Tahaawiyyah".
- 7. Explanation of the book "Fusuul: Biography of the Messenger (مَالِهُ الْمُعَالِينُ By Ibn Katheer (May Allâh have mercy upon him).
- 8. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam

#### 6 BRIEF BIOGRAPHY OF THE AUTHOR

Bukhari (May Allâh have mercy upon him).

From the most distinguished scholars who he has taken knowledge and acquired knowledge from are:

- His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allâh preserve him.
- 2. Al-'Allamah Shaykh Ibn Baaz—may Allâh have mercy upon him.
- 3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allâh have mercy upon him.
- 4. Shaykh 'Ali Nasir Faqeehi—may Allâh preserve him.



#### INTRODUCTION

Indeed, all the praise is for Allaah. We praise Him, we seek His Aid, we seek His forgiveness, and we repent to Him. We seek refuge with Allaah from the evil of our souls and the consequences of our evil deeds. He whom Allaah guided, there is none to misguide; and he whom Allaah causes to stray, there is no guidance for him. I testify that none has the right to be worshipped except Allaah who is one without partners, and I bear witness that Muhammad is His slave and Messenger. May abundant prayers and peace be upon him, his family, and companions.

We testify that he conveyed the Message, discharged the trust, advised the Ummah, and strove in the Path of Allaah truthfully until the certainty (i.e., death) came to him. He left no good except that he guided the Ummah towards it and he left no evil except that he warned against it. As to proceed:

The topic of this treatise is a magnificent topic and it is very great. Every Muslim must give the utmost attention to the actualization of this noble goal and great objective. It is the unification of the word of the Muslims and uniting their rank, as well as setting in order their disarray and unifying them upon one balanced statement. There is no doubt that every Muslim must give consideration to actualizing this matter and establishing it. However, in order to establish this goal, we find within the arena many (proposed) solutions, various opinions, and multiple movements defining the saving treatment and the strongest to unify the word of the Muslims, path consolidate their rank, and unite their factions.

Yes, there are various solutions. However, the intelligent and clever Muslim refers every matter—including this affair—to the Book of Allaah and the *Sunnah* of Allaah's Messenger (Lie); for, they are the distinguishing factor and they are the gauge. They are the point of reference in every matter. This is that which is befitting for the Muslim, that he refer the points of dispute and the affairs of differing and its

issues to the Book of Allaah and the Sunnah of the Messenger of Allaah (رَحُولُونِهُ ); for in them, there is the remedy. In them, there is sufficiency. It is not permissible for anyone, whoever he may be, to interject his own opinions, or to guess, or speculate in the presence of clear evidences and radiant signs from the Book of Allaah and the Sunnah of the Messenger of Allaah (وَمُولِّهُ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ عَلَيْنِ اللَّهُ عَلَيْنَ عَلَيْنِ اللَّهُ عَلَيْنَ عَلَيْنِ اللَّهُ عَلَيْنِ اللَّهُ عَلَيْنِ عَلَيْنِ اللْمُعْلِقِيلُ عَلَيْنِ عَلَيْنِ اللَّهُ عَلَيْنِ عَلَيْنِ اللْمُعَلِّقِ عَلَيْنِ اللَّهُ عَلَيْنِ عَلَيْنِ اللْمُعَلِّقِ عَلَيْنِ الللْمُعِلِّقِ عَلَيْنِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللَّهُ عَلَيْنِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللَّهُ عَلَيْنِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِّقِ عَلَيْنِ اللْمُعِلِقِ عَلَيْنِ اللْمُعِلِقِ عَلَيْنِ اللْمُعِلِقِ عَلَيْنِ عَلَيْنِ اللْمُعِلِقِ عَلَيْنِ اللْمُعِلِقِ عَلَيْنِ عَلَيْنِ اللْمُعِلِقِ عَلَيْنِ عَلَيْنِ اللْعِلْمِ عَلَيْنِ عَلَيْنِ اللْمُعِلِقِ عَلَيْنِ عَلَيْنِ عَلَيْنِ عَلَيْنِ اللْمُعِلِقِ عَلَى الْمُعِلِقِ عَلَى الْمُعِلِقِ عَلْ



# EVIDENCES FROM THE BOOK AND THE SUNNAH WARNING AGAINST SEPARATION

Indeed, explanation of uniting the word of the Muslims and unifying their rank as well as warning them against splitting and differing has come in detail with the utmost clarity and the clearest elucidation within the Book of Allaah and the Sunnah of the Messenger of Allaah ( کِالْمُهُوَّلُوْمُ ). So there is no resistance for Ahlus-Sunnah wal-Jamaa'ah, the people of the truth and uprightness, from that which has come within the Book of Allaah and the Sunnah. They follow it wherever it goes, in negation and affirmation (i.e., negating that which it negates and affirming that which it affirms). As Imaam Al-Awzaa'ee, may Allaah have mercy upon him, stated:

### follow the Sunnah wherever goes."1

These are Ahlus-Sunnah in truth and its true supporters. They follow the Sunnah wherever it goes. So that which has come within the Book of Allaah and the Sunnah of His Messenger (المِلْمُ لَلْهُ they establish it and enact it in the most perfect and complete manner. That which is not within them then they abandon it and warn against it with the utmost caution. This is the affair of Ahlus-Sunnah wal-Jamaa'ah, the people of the truth for whom the Messenger of Allaah attested to as having victory and salvation

On this basis, it is befitting for us that if we want a solution for this dilemma—which is the separation that has befallen and taken place between the Muslims-that we do not seek for its solution in other than the Book and the Book

<sup>&</sup>lt;sup>1</sup> Reported by Ibn 'Adiyy within Al-Kaamil (1/88) and by way of him Al-Laalikaa'ee within Sharh Usool Al-I'tigaad (no. 47) and Ibn 'Asaakir within Taareekh Dimashq (35/200).

# EVIDENCES FROM THE BOOK AND THE SUNNAH WARNING AGAINST SEPARATION

of Allaah and the Sunnah of the Messenger of Allaah (المَالِينَةُ ).

The occurrence of separation and differing is an affair which Allaah, the Blessed and High, has decreed, universally as well as from the perspective of the preordainment, although He is not pleased with it, Blessed and Exalted be He; legislatively and religiously. The Truthful one who is believed ( has informed regarding that it would occur before it happened. He said, within the authentic Hadeeth:

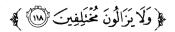
"Indeed my nation will be divided into 73 groups; all of them in the Fire except one." 2

<sup>&</sup>lt;sup>2</sup> Reported by Ibn Maajah (no. 3993) from the Hadeeth of Anas, may Allaah be pleased with him. Al-Albaanee graded it Saheeh within Saheeh Al-Jaami' (no. 2042).

This is information from the truthful one who is believed ( المَالِيَةُ ); the one who does not speak of his own desire, that splitting would occur and that Allaah, the Exalted, has decreed and willed it, universally and by way of the decree; and it will inevitably occur, according to that which he has informed, upon him be prayers and peace. Similarly, within the Hadeeth of Al-Irbaad ibn Saariyah, may Allaah be pleased with him, he said: The Messenger of Allaah (المَوْلِيَّةُ said: عَالِمُ said: اعْلِيَّةُ عَالِمُ said: اعْلِيَّةُ عَالَى said: اعْلِيَّةُ عَالَى said: اعْلِيَّةُ عَلَيْهُ عَلَيْهِ عَلِي عَلَيْهِ عَلِي عَلَيْهِ عَلِي عَلِي عَلِي عَلِي عَلِي عَلِي عَلَيْهِ عَلِي عَلِي عَلِي عَلَيْهِ عَلَيْهِ عَلَيْهِ عَل

"Indeed he who lives amongst you will see much differing."3

Allaah, the Blessed and High, has said:



"But they will not cease to differ."

<sup>&</sup>lt;sup>3</sup> Reported by Ahmad (4/127), Aboo Daawud (no. 4607), At-Tirmidhee (no. 2676), and Ibn Maajah (no. 43). Al-Albaanee graded it Saheeh within As-Saheehah (no. 937).

#### [Soorah Hud 11:118]

This differing is an affair which Allaah, the Blessed and High, has decreed, universally and by way of the preordainment. However, He is not pleased with it, legislatively or religiously.

When you read the Noble Our'aan, the Book of Allaah, and the Sunnah of His Messenger ( مَنْ الْمُعْلِيْدُ ) , you find within them many texts and abundant proofs which warn against splitting, mutual abandonment, enmity, hatred, and the likes. Hence, we know from the reports of the Messenger of Allaah (چَالْشَكِيْنِ) and from that which we see occurring amongst those who ascribe to Al-Islaam—which is the occurrence of separation and differing, and the occurrence of multiple opinions and methodologies—then this emphatically and truthfully calls us to a praiseworthy return to the Book of Allaah and the Sunnah of His Messenger (المَوْلِيَّةُ ). For in them—as has preceded—there is a cure and sufficiency for he whom Allaah grants success and enlightens.

Separation in the religion of Allaah and splitting the religion of Allaah, the Blessed and High, is blameworthy. Allaah has criticized it within His Book and His Messenger (ﷺ) has criticized it within his Sunnah. Allaah, the Blessed and High, says:

"Verily, those who divide their religion and break up into sects, you Muhammad ( ) have nothing to do with them in the least."

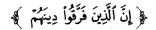
[Soorah Al-An'am 6:159]

In another recitation of the same verse it reads:

"Verily those who separate from their religion and break up into sects, you (O Muhammad اِشَالِهُ have nothing to do with them in the least." 4

<sup>&</sup>lt;sup>4</sup> This is the recitation of Hamzah Az-Zayyaat and Al-Kasaa'ee. Refer to Hujjah Al-Qiraa'aat by Ibn Zanjalah (pg. 278).

The Messenger (الكَوْمُ اللَّهُ ) is free of them and they are free of him; those who divide their religion, separate from it, and oppose it, and those who pursue abundant Fitan and base desires. Due to this, you find within the Tafseer of this verse the statement of a number of scholars of Tafseer that the statement of Allaah:



#### "Verily, those who divide their religion,"

What is intended by it is the people of innovations and desires from this Ummah. In another statement that which is intended are the Jews and Christians.

That which is correct, as a number of the people of knowledge have mentioned, is that the verse is inclusive of both. For the Jews and Christians divided their religion and separated from their religion; meaning, they abandoned it, avoided it, departed far away from it, and did not adhere to it. And they divided their religion after it was one religion with which they worshipped Allaah, the

Blessed and High, and believed in. They took divergent religions and various methodologies. Therefore, the verse is inclusive of both (meanings). In it is an intense prohibition and a severe threat for he who separates his religions and breaks away from it, that the Prophet ( مَنْ الْمُعْلَيْنَ ) has nothing to do with him at all. Rather, he is free of them and they are free of him.



# THE COMMAND OF ALLAAH TO HIS PROPHETS NOT TO SEPARATE

Allaah, the Blessed and High, says:

"He (Allaah) has ordained for you the same religion which He ordained for Nooh (Noah), and that which We have inspired in you (O Muhammad المَالِيَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ and that which We ordained for Ibraheem (Abraham), Moosaa (Moses) and 'Eesaa (Jesus) saying you should establish religion and make no divisions in it."

[Soorah Ash-Shura 42:13]

This is the command of Allaah, the Blessed and High, and His Legislation for His Prophets and

the Messengers of Strong Will; establishment of the religion and not dividing in it. This verse contains the most beneficial solution and the safest remedy to quell the differing and to set in order the disarray.

Establishment of the religion is by way of clinging to their religion which Allaah, the Blessed and High, has commanded them with, and preserving it. There is no solution other than this and there is no remedy except it. In establishing the religion, there lies cutting off of the splitting which the people fall into. This is by way of completely returning to the religion.

# "O you who believe! Enter into Islaam completely."

[Soorah Al-Bagarah 2:208]

If some of the people take one aspect from the aspects of the religion and neglect other aspects and other people do the contrary, taking one aspect from the aspects of the religion and neglecting other aspects, there will occur between them disparity and separation will take place amongst them as well as trials, splitting, and differing. Hence, the solution of this problem is by way of establishing the religion for Allaah, the Blessed and High, and adhering to it in the most complete and holistic manner, as well as truthfully returning to the Book of Allaah and the *Sunnah* of His Messenger ( ).



# THE BENEFICIAL SOLUTIONS FOR THE ISSUE OF THE SPLITTING OF THE **UMMAH**

Allaah, the Blessed and High, says:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ ٱللَّهِ ٱلَّتِي فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ لَا بَدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَلِكَ ٱلدِّيثُ ٱلْقَيِّدُ وَلَكِكِ أَكَّ أَلْتَكَاسِ لَا يَعْلَمُونَ اللَّهُ الْمُنْدِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا ٱلصَّلَوْةَ وَلَا تَكُونُواْ مِنَ ٱلْمُشْرِكِينَ اللهِ مِنَ ٱلَّذِينَ فَرَّقُواْ دِينَهُمْ وَكَانُواْ شِيعًا كُلُ حِزْبِ بِمَا لَدَيْهِمْ فَرِحُونَ اللَّ ﴾

"So set you (O Muhammad المَوْلِيُّةُ ) your face towards the religion of pure Islamic Monotheism; Allaah's Fitrah with which He has created mankind. No change let there be in that which Allaah has created, that is the straight religion, but most of men know not. (Always) Turning in repentance to Him (only), and have

2 THE BENEFICIAL SOLUTIONS FOR THE ISSUE OF THE SPLITTING OF THE UMMAH

Taqwaa of Him; and establish the prayer and be not of the polytheists; those who split up their religion and became sects; each sect rejoicing in that which is with it."

[Soorah Ar-Rum 30:30-32]

Just as these verses contain a severe warning against splitting—which is the path of the polytheists who separated from the religion and took idols as gods, worshipping others besides Allaah along with Him and they took their desires as lords besides Allaah, the Blessed and High—they also contain very beneficial and useful solutions for the problem of splitting. Rather, it contains the greatest and strongest solutions for this problem.

#### The First Solution:

Allaah, the Exalted, said:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ﴾

"So set you (O Muhammad المَوْلِيَّةُ ) your face towards the religion of pure Islamic Monotheism."

The meaning of setting one's face towards the religion is that the servant submits totally and complies completely with the Command of Allaah, the Blessed and High. As Allaah, the Blessed and High, has said:

"And whosoever submits his face to Allaah while he is a Muhsin (good-doer the grasped then has trustworthy hand-hold."

[Soorah Luqman 31:22]

Allaah also said:

"And turn in repentance and in obedience with true faith to your Lord and submit to Him, (in Islaam)."

[Soorah Az-Zumar 39:54]

If the people adhere to the religion of Allaah in a complete and holistic manner, without lapse and without giving precedence to desires and lusts or opinions and intellects or other than that, then they will have brought forth a means from the greatest means that bring about unity of the Muslims and unification of their word.

#### The Second Solution:

The other remedy within these noble verses is His statement:

#### "But most of men know not."

Within this is an indication to the importance of knowledge and insight in the religion of Allaah, the Blessed and High. For knowledge of the Book and the Sunnah and insight into them as well as dependence upon them is from the important affairs which contain a solution for the problem of the splitting which occurs between the Muslims, or between those who ascribe to Al-Islaam. So returning to the Book and the Sunnah as well and referring matters of contention and differing to the Book and the Sunnah is the safest solution and best remedy for this problem. This is because it is as Ibn Abil-'Izz, may Allaah have mercy upon him, has stated:

"If the people do not refer the matters of contention and issues of differences to the Book of Allaah and the Sunnah of Allaah's Messenger ( إِيَّا الْهِ الْهُ الْمُ اللَّهُ اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّاللَّا اللَّاللّ the truth will not become manifest to them and they will not be upon clear insight in their affair, if they refer to other than the Book of Allaah and the Sunnah of His Messenger ( عَالِينَا الْمُعَالِينَ )." 5

<sup>&</sup>lt;sup>5</sup> Sharh 'Ageedah At-Tahaawiyah (pg. 777).

Issues of contention in which the Ummah contended, in the *Usool* and the subsidiary branches, if they do not refer them to Allaah and the Messenger ( then the truth will not become manifest to them. Rather, the contending parties will traverse without clear evidence in their affair.

What is intended by knowledge is knowledge of the Book and the *Sunnah*, nothing else. Knowledge of the Book of Allaah and the *Sunnah* the Messenger of Allaah ( ) as well as understanding them with a correct and firm understanding upon the guidance and example of the pious predecessors, may Allaah have mercy upon them, contains a remedy. Rather, the greatest remedy for the issue of differing and separation which occurs between the Muslims. Allaah, the Exalted, has said:

"O you who believe! Obey Allaah and the Messenger (Muhammad obev مَالْنَالِمُعَالِيَّ ), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allaah and His Messenger ( المَلَّقِينَةُ ), if you believe in Allaah and in the Last Day. That is better and more suitable for final determination."

[Soorah An-Nisā 4:59]

Hence, it is a must that one has knowledge of the Book and the Sunnah to solve this dilemma. When there is present amongst the Muslims and within their ranks and within those who ascribe to their body those who do not operate with knowledge of the Book and the Sunnah as the scale, and they negate the Book of Allaah and

nullify the explicit, clear, evident, and decisive texts by way of their intellects and opinions and precedence to the majority opinion give according to their view over the Book of Allaah and the Sunnah of the Messenger of Allaah ( المَا الْهُ الْهُ الْهُ ), then how can the disarray be set aright? How can the word be unified? How can the rank be united if there are those who make light of the Sunnah and belittle it and revile it and warn against it and criticize the abundant authentic Ahadeeth and give their opinions and intellects precedence over them?

How can the disarray be set aright if there are those who give precedence to dreams and visions over the Hadeeth of the Messenger of Allaah? As some of them—the Soofees or the extremist from amongst them who find fault with Ahlus-Sunnah, the people of Hadeeth—say:

"You say: 'So and so narrated to me from such and such,' but where is so and so? He has died! Where is such and such? He has died! As for us, we take our religion (directly) from the Ever-Living Who does

## not die. So we say: 'My heart narrated to me from my Lord."

How can the word be unified if there are amongst them he who gives his intellect precedence over the Book and the Sunnah, and he says, as an argument for that:

"We only know the Book and the Sunnah by way of our intellect. Therefore, if we give precedence to the texts over the intellect then we have given precedence to the evidence over that which it proves. So how can we give precedence to the text over the intellect?"

Thus say those people, in spite of the fact that the authentic texts and the sound intellect are not contradictory, as Shaykh Al-Islaam Ibn Taymiyah, may Allaah have mercy upon him, clarified within his great book: Debunking the Contradiction between the Intellect and the Text. The sound intellect does not contradict the authentic text. And if there did occur a contradiction between the intellect and the text then it is either the case that the intellect is not sound or the text is not authentic. For if the intellect is sound and the text is authentic then the two of them would never contradict one another.

Some of the people of knowledge 6 say, in clarification of the despicable nature of the action of these people:

"The statement of these necessitates that instead of saying: 'I bear witness that Muhammad is the Messenger of Allaah,' they are saying: 'I bear witness that my intellect is the Messenger of Allaah.' This is because his intellect takes precedence and is evidence (according to him)."

<sup>&</sup>lt;sup>6</sup> Like the eminent scholars of the Sunnah within Al-Hujjah Fee Bayaan Al-Mahajjah (1/344), and Aboo Al-Madhaffar As-Sam'aanee within Al-Intisaar Li-As'haabil-Hadeeth and within Sown Al-Muntiq by As-Suyootee (pg. 179).

# REFUTATIONS OF THE IMAAMS AGAINST THE INTELLECTUALS

To clarify the despicable nature of this statement and its corruption, it is said to these people: Whose intellect takes precedence? Whose intellect is the deciding scale? If it is said: The intellect of Zayd, for example, then perhaps 'Amr7 is stronger than him in argumentation and has more speech than him, etc. So if the people were made to rely upon the intellects of the people then their religion would be lost and be in disarray. This is because the intellects vary and the opinions differ. Due to this, Mutarrif ibn Ash-Shikheer said:

لَوْ كَانَتِ الْأَهْوَاءُ وَاحِدًا لَقَالَ الْقَائِلُ: لَعَلَّ الْحَقَّ فِيهِ، فَلَمَّا تَشَعَّبَتْ وَ تَفَرَّقَتْ عَرَفَ كُلُّ، ذِي عَقَل أَنَّ الْحَقَّ لَا يَتَفَرَّقُ

<sup>&</sup>lt;sup>7</sup> Translator's note: Zayd and 'Amr are two generic hypothetical names and not referring to any specific people.

"If desires were one and the same then perhaps a person could say that maybe the truth lies in them. However, since they are scattered about and divergent, anyone in his right mind knows that the truth is not divergent."8

Is'haaq ibn 'Eesaa narrated regarding Maalik, may Allaah have mercy upon him: "Maalik ibn Anas used to criticize argumentation in the religion. He would say:

'Is it that whenever there comes to us a skilled man who is more in argumentation than another man, we will leave that which Jibreel descended

<sup>8</sup> Al-I'tisaam (1/62).

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# with to Muhammad (المَالِيَّةُ ) for the sake of his argumentation?"9

In another report from Ma'an ibn 'Eesaa it mentions:

"One day Maalik departed from the Masjid being supported by my hand and a man met him who was called Abul-Juwayriyah, who was afflicted with Al-Irjaa'. He said: 'O Aboo 'Abdullaah! Listen to me, I wish to speak to you regarding it and debate you regarding my opinion.' He said: 'And if you should defeat me?' He said: 'If I defeat you then you follow me.' He said: 'And if another man comes, speaks to us and defeats the both of us?' He said: 'Then we will follow him.' Maalik said: 'O slave of Allaah! Allaah sent Muhammad (المَيْلَةُ ) with one religion. Yet, I see you to be fluctuating."

'Umar ibn 'Abdul-'Azeez said:

<sup>9</sup> Sharh Usool Al-I'tiqaad (no. 293) and Hilyah Al-Awliyaa' (6/324).

34 REFUTATIONS OF THE IMAAMS AGAINST THE INTELLECTUALS

فَمَنْ جَعَلَ دِينَهُ غَرضًا لِلْخُصُومَاتِ أَكْثَرِ التَّنَقُّلَ.

"He who subjects his religion to argumentation will frequently fluctuate." 10

He who subjects his religion to disputation will frequently fluctuate, disputing with this person and that person; debating this person and that person and the one who is victorious is the one who is followed. This was not the condition of the *Salaf*. Rather, they were such that if there came to them a man for argumentation and they knew that his intent was debate, they would say to him:

"We are upon clarity in our affair. As for you, you are a man in doubt. So go find another man of doubt like yourself."

 $<sup>^{10}</sup>$  Al-Ibaanah by Ibn Battah (574) and Tarteeb Al-Madaarik (1/170).

The Muslim who is upon clarity in his affair and he has conclusive arguments, proofs, and evidences from the Book of Allaah and the Sunnah of the Messenger of Allaah (المَالِيَّةُ الْمُعَالِيَّةُ اللهُ ال then he does not debate with anyone such that the truth should be with the one who wins and is victorious in the debate. This is because there is nothing after the truth except misguidance. So since he has evidence, conclusive arguments, and proofs from the Book and the Sunnah then it is not permissible for him to debate with anyone on the basis that the proof is with the one who wins. Let him cling to the Book and the Sunnah and stand upon them; and let him not subject his religion to corruption or to the desires of the people of innovations unless he is from the well-grounded scholars who are firm in the religion of Allaah. These have room to debate with the people of innovation, to establish the evidences, proof against them, and to clarify the deviation of their beliefs and their corruption and the falsehood of what they are upon. Knowledge of the Book and the Sunnah and cognizance of them, as well as relying upon

them, is from the greatest paths to solve the issue of splitting. When you look at these various groups, you find that each of them claims that he is upon the Book and the Sunnah. It is as the poet said:

# "Everyone claims an attachment to Layla,

# But Layla doesn't affirm that for any of them."

All of them claim that they are upon the truth. There is none from the people of desires who says: "We are upon falsehood. We are upon **misguidance.**" Rather, they all claim that they are the people of truth and the people of correctness. The due consideration is not given to the claims if one does not stand upon it with clarity. Claims do not move one forward nor hold him back, if there is no proof for them; which is action (upon them) and agreement (between claims and actions), as well as establishing the Book and the Sunnah. There is none from the people of the Book and the Sunnah who would

give his intellect precedence over them. Allaah says:

you who believe! Do not put (yourselves) forward before Allaah and ( كَيْلِلْهُ عَلَيْهِ اللَّهُ عَلَيْهِ عَلَيْهِ ), and His Messenger fear Allaah."

[Soorah Al-Hujurat 49:1]

Regarding the meaning of the verse, Ibn Al-Oavvim, may Allaah have mercy upon him, said:

"Meaning, do not be hasty in statement or action (preceding) the statement of the Messenger of Allaah ( مَالْمُعُلِقِينَ ) or his action."11

How beautiful is this statement! This is the meaning of not putting oneself forward before Allaah and His Messenger; meaning, do not believe a creed or practice a religion except that which has come within the Book of Allaah and

<sup>&</sup>lt;sup>11</sup> I'laam Al-Muwaggi'een (1/51).

the Sunnah of the of Allaah (如為). So one should not enact an act of worship or an act of obedience with which he seeks nearness to Allaah, the Blessed and High, for which there is no evidence from the Book or the Sunnah. The statement: "...do not be hasty in statement," is connected to the beliefs; "...or action," is connected to worship. So the one who brings beliefs for which there is no evidence from the Book of Allaah or from the Sunnah of the Messenger of Allaah (المَوَالِمُ ) is putting himself forward before Allaah and His Messenger, deeming to be good, by way of his intellect, things, creeds, and acts of worship; and thus, spreading them amongst the Muslims. So when he spreads them amongst them, he separates their rank and tears apart their word by way of these desires which he has spread amongst them.

Due to this, Maalik ibn Anas, may Allaah have mercy upon him, said, in a magnificent statement warning against this category of people:

"He who says that there is, in the religion, good innovations. then he has claimed that the Muhammad ( خَلَاللَّهُ عَلَيْهُ فَلِيلُهُ اللَّهُ عَلَيْهُ فَي لَا لَكُ اللَّهُ اللَّا اللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا betraued Messengership. For Allaah has said:

"This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have for perfected your religion completed My Favor upon you, and have chosen for you Islaam as your religion."

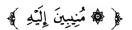
[Soorah Al-Ma'idah 5:3]

That which was not Deen during the era of Muhammad (اِلْمَالِيَّةُ) is not Deen today. The latter part of this Ummah will not be rectified except by that which rectified its first part."12

<sup>12</sup> Reported by Ibn Hazm with its chain leading to Ibn Al-Maajshoon to Maalik, may Allaah have mercy upon him.

### The Third Solution:

Allaah, the Exalted, then said:



### "Turning in repentance to Him (only)"

[Soorah Ar-Rum 30:31]

This is a third solution to the problem of separation which occurs between the people; turning repentantly to Allaah, the Blessed and High, and that all those who spilt and separate and differ be called to repent to Allaah, and it should be said to them: Return to Allaah; return to Allaah, return to the religion of Allaah, hold fast to the Book of Allaah and the Sunnah of Allaah's Messenger ( ﴿ الْمِيْنَا اللَّهُ اللَّ

Muhammad ibn Shihaab Az-Zuhree, may Allaah have mercy upon him, said:

<sup>(</sup>Chapter 35) refers to, as well, Al-I'tisaam by Ash-Shaatibee (1/29 no. 319).

"Those who passed from our scholars would say: Holding fast to the Sunnah is success."13

So these people are called to turn repentantly to Allaah and to return to the Book of Allaah and the Sunnah of His Messenger (إِذَا الْمُعَالِينَ ). It should be said to them: Leave off opposing the Book and the Sunnah and return to them. This is a solution from the greatest solutions to the issue of separation which occurs between the Muslims.

### The Fourth Solution:

Then He mentioned a fourth solution, and it is the Tagwaa of Allaah, the Exalted. He said:

<sup>13</sup> Reported by Ad-Daarimee (no. 92) and Al-Laalikaa'ee (no. 15) as well as Al-Harawee within Dhamm Al-Kalaam (no. 485), and Ad-Diynooree within Al-Majaalisah (no. 363).

# ﴿ وَأَتَّقُوهُ ﴾

# "And have Taqwaa of Him"

[Soorah Ar-Rum 30:31]

This is the head of the affair and its foundation. From the best of that with which *At-Taqwaa* has been defined, as stated by Ibn Taymiyah, Ibn Al-Qayyim, Adh-Dhahabee, and other than them from the people of knowledge, is the definition of Talq ibn Habeeb, may Allaah have mercy upon him, wherein he said:

تَقْوَى اللهِ تَعَالَى: أَنْ تَعْمَلَ بِطَاعَةِ اللهِ ، عَلَى نُورٍ مِنَ اللهِ ، تَرْجُو ثَوَابَ اللهِ ، وَ أَنْ تَتْرُكَ مَعْصِيَةَ اللهِ ، عَلَى نُورٍ مِنَ الله ، تَخَافُ عِقَابَ الله .

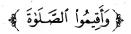
"Taqwaa of Allaah, the Exalted, is that you act in obedience of Allaah, upon light from Allaah, hoping for the reward of Allaah; and that you abandon disobedience of Allaah, upon light from

3

#### Allaah, fearing the punishment Allaah."14

This is *Tagwaa* of Allaah, the Blessed and High, that you place between yourself and that which you fear, from the Displeasure of Allaah and His punishment, a shield to protect you. This is accomplished by none other than enacting the commands of Allaah and abandoning His prohibitions. So it is said to those who separate and differ: Have Tagwaa of Allaah; be mindful of Him in secret and in public; be mindful of Him with the mindfulness of he who knows that his Lord hears and sees him. This is from the important solutions for the problem of separation; that those who separate have Tagwaa of their Lord, Glorified and Exalted be He.

### The Fifth Solution:



<sup>&</sup>lt;sup>14</sup> Reported by Ibn Abee Shaybah within Al-Musannaf (no. 30993) and Hannaad within Az-Zuhd (no. 522).

# "And establish the prayer"

[Soorah Ar-Rum 30:31]

This is the fifth means: the establishment of the prayer. It is from the greatest of affairs which unite the hearts and unify the word. Due to this, the men are commanded to perform it in congregation within the congregations of the Muslims. As Allaah has said:

"And bow down along with those who bow."

[Soorah Al-Bagarah 2:43]

During the time of the companions, none would stay back from the prayer during the era of the companions except a hypocrite which is known for hypocrisy. 'Abdullaah ibn Mas'ood, may Allaah have mercy upon him, said:

"We have seen that none would stay back from the prayer except a hypocrite who was known for his hypocrisy or an infirm person."15

The prayer within the Houses of Allaah, which Allaah allowed to be erected and in which His Name is mentioned, is from the greatest affairs which unite the word of the Muslims. Due to this, if the slave preserves the prayer and establishes it, he will find himself connected to those who pray and preserve the prayer. The more the person increases in preservation of the prayer and the superogatory prayers and acts of obedience as well as establishing the remembrance of Allaah within the Houses of Allaah, the love of the Muslims for him will increase and their connection to him will increase. Hence, the congregational prayer and preserving it is from the greatest affairs which contain a solution for the separation which is between the Muslims. Allaah said:

<sup>15</sup> Saheeh Muslim (no. 1046).

# ﴿ وَأَقِيمُوا ٱلصَّلَوْةَ ﴾

# "And establish the prayer."

[Soorah Ar-Rum 30:31]

must that one establishes it congregation, as the Book of Allaah and the Sunnah of the Messenger of Allaah (ا مَالِهُ الْمُعَالِينَ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهِ عَلِيهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلِي عَلَيْهِ عَلَيْه indicate. The Prophet (مَنْ الْمُنْعُلِينَ عَلَيْهُ ) said, as is within the authentic Hadeeth:

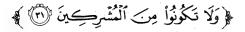
وَ لَقَدْ هَمَمْتُ أَنْ آمُرَ بِالصَّلَاةِ فَتُقَامَ ثُمَّ آمُرَ رَجُلًا فَيُصَلِّي بِالنَّاسِ ، ثُمَّ أَنْطَلِق مَعِي برجَالٍ مَعَهُمْ حُزَمٌ مِنْ حَطَبِ إِلَى قَوْم لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ بِالنَّار

"I had intended to command for the prayer to be established, then command for a man to lead the people and take some men with me having fire wood to the people who did not attend the prayer

# and burn their houses down upon them with fire."16

So performing the prayer in congregation is from the greatest means which aid in uniting the Muslims. If they establish it in congregation then they will remind one another; and, in their praying the Friday prayer, there is a reminder for the people and calling them to return to the Book of Allaah and the Sunnah of the Messenger of Allaah (المَلِيَّةُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهِ عَلِي عَلَيْهِ عَلِي عَلَيْهِ عَلَيْهِ

### The Sixth Solution:



# "And be not of the polytheists."

[Soorah Ar-Rum 30:31]

Meaning, do not be from amongst them; from polytheists. The polytheists worshippers of idols; those who worship other

<sup>&</sup>lt;sup>16</sup> Reported by Al-Bukhaaree (no. 608 and 6683) and Muslim (no. 1041), and this is his wording.

than Allaah along with Him. This means that from the important treatments and great beneficial solutions, which are a must for resolving the separation that occurs between those who ascribe to Al-Islaam, is that they all make their religion purely for Allaah, the Blessed and High; and that they unite upon the Tawheed of Allaah. And that they all unite upon the statement: Laa Ilaha Illa-Allaah (none has the right to be worshipped except Allaah). knowledge, action, and compliance (with what it necessitates). By way of this, they will be in agreement. As for if there is present amongst those who ascribe to Al-Islaam he who does not understand properly the statement: Laa Ilaha Illa-Allaah, or he who understands from it that which it does not indicate, or he who seeks to use it to mean that which negates it, then how will the word be unified when the principle of all principles and the foundation of all foundations is differed in?!

The statement Laa Ilaha Illa-Allaah is the principle of all principles and it is the greatest of good deeds which bring one closer to Allaah, the

Blessed and High. However, it has guidelines and conditions within the Book of Allaah and the Sunnah of His Messenger (مَوَالْمُوالِيَّةِ ). Therefore, unification upon Laa Ilaha Illa-Allaah is not unification upon its utterance only. It is unification upon knowledge of it and acting upon its pillars, guidelines, and conditions which the Book and the Sunnah indicate. Due to this, when it was said to Wahb ibn Munabbih, may Allaah have mercy upon him:

أَ لَيْسَ (( لَا إِلَهَ إِلَّا اللهُ )) مِفْتَحُ الْجَنَّةِ ؟ قَالَ : (( بَلَى، لَكِنْ مَا مِنْ مِفْتَاحِ إِلَّا وَ لَهُ أَسْنَانٌ، فَإِنْ جِئْتَ بِمِفْتَاحِ لَهُ أَسْنَانٌ فُتِحَ لَكَ، وَ إِلَّا لَمْ يَفْتَحْ)).

"Is not the statement Laa Ilaha Illa-Allaah the key to paradise?" He said: "Yes. However, there is no key except that it has ridges. If you come with the key that has the right ridges, the door

# will be opened for you; and if not, then it will not be opened."17

When it was said to Hasan Al-Basree:

"Is it not so that he who says: Laa Ilaha Illa-Allaah, will enter Paradise?" He said: "Yes; however, (only for) he who gives it its due right and fulfills its obligations." 18

He is indicating the establishment of its pillars and conditions which the Book of Allaah and the Sunnah of His Messenger ( indicate.)

<sup>&</sup>lt;sup>17</sup> Reported by Al-Bukhaaree within the Book of Funerals as a comment. Al-Asbahaanee reported it with a chain of narration within Al-Hujjah Fee Bayaan Al-Mahajjah (no. 91), as did Aboo Nu'aym within Sifatul-Jannah (no. 190), and Al-Bayhaqee within Al-Asmaa was-Sifaat (1/208). Ibn Hajr said within Al-Mutaalab Al-'Aaliyah (no. 2972): "This has a chain of narration which is Hasan Mawqoof."

<sup>&</sup>lt;sup>18</sup> Reported by Al-Asbahaanee within Al-Hujjah (no. 91).

When Al-Farazdag buried his wife, Hasan said to him:

"What have you prepared for this situation?" He said: "I prepared for it (the statement): Laa Ilaha Illa-Allaah, for seventy years." Hasan said to him: "Indeed the statement: Laa Ilaha Illa-Allaah has conditions. So beware of falsely accusing the chaste believing women."19

Unifying upon the statement: Laa Ilaha Illa-Allaah: the statement of Tawheed is not a unification upon its utterance only. It is unification, knowledge, and acting by this statement, as well as adhering to its guidelines and conditions which the Book of Allaah and the Sunnah of the Messenger of Allaah (ا مَالِهُ الْمُعَالِينِ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ا indicate.

<sup>19</sup> Reported by Ibn Abid-Dunyaa within Al-Quboor (no. 109) and As-Suyootee within Sharh As-Sudoor by Ibn 'Asaakir. Ibn Rajab mentioned it within Kalimah Al-Ikhlaas (no. 14).

There are found many amongst those who ascribe to Al-Islaam who explain the statement: Laa Ilaha Illa-Allaah with other than its (correct) explanation and with other than its (correct) meaning. Rather, they do not even know its true meaning which it indicates. Knowledge of its meaning is the most important prerequisite for uniting upon it. As Allaah, the Blessed and High, has said:

# "Except those who testify to the truth while having knowledge."

[Soorah Az-Zukhruf 43:86]

The scholars of Tafseer say that it means: Except those who testify that none has the right to be worshipped except Allaah and they knowledge of its meaning.

Allaah also said:

"So know (O Muhammad المُعَلِيْنَ ) that Laa Ilaha Illa-Allaah (none has the right to be worshipped but Allaah), and ask forgiveness for your sin."

[Soorah Muhammad 47:19]

The Prophet (المَيْنَا اللَّهُ عَلَيْكُ اللَّهُ اللَّلَّا اللَّهُ اللللَّا الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ

"He who dies knowing that none has the right to be worshipped except Allaah will enter Paradise."20

So, it is a must that one has knowledge of its meaning. It is not sufficient to say: We all say Laa Ilaha Illa-Allaah. Rather, it is a must that one establish the statement Laa Ilaha Illa-Allaah, in statement and action, understanding and compliance (with what it necessitates); and enact that which has come within the Book of Allaah and the Sunnah of Allaah's Messenger ( مَا اللَّهُ اللَّاللَّا الللَّهُ اللَّهُ اللّل

<sup>&</sup>lt;sup>20</sup> Reported by Muslim (no. 26).

The explanation of this statement and its clarification has come with the Book and the Sunnah; therefore, we have no need—after the clarification of Allaah and His Messenger-for the clarification of any other clarifier, whoever he may be. Allaah said:

"Worship Allaah and join none with Him in worship."

[Soorah An-Nisā 4:36]

And Allaah also has said:

"And your Lord has decreed that you worship none but Him"

[Soorah Al-Isra 17:23]

Allaah, the Blessed and High, says, informing about Ibraheem:

(remember) when **Ibraheem** (Abraham) said to his father and his people: "Verily, I am innocent of what you worship, "Except He Who created me."

[Soorah Az-Zukhruf 43:27]

Allaah, the Exalted, said:

"And they were commanded not, but that they should worship Allaah, and make the religion purely for Him Alone."

[Soorah Al-Bayyinah 98:5]

This is the meaning of Laa Ilaha Illa-Allaah. Allaah says:

"Whoever disbelieves in the false deities and believes in Allaah, then he has grasped the most trustworthy handhold that will never break."

[Soorah Al-Bagarah 2:256]

Holding fast to the statement Laa Ilaha Illa-Allaah, Eemaan in Allaah, disbelief in the false deities, and not associating partners with Him is the meaning of Laa Ilaha Illa-Allaah.

If there is found amongst the Muslims or amongst those who ascribe to Al-Islaam, he who says: Worship of the graves, or supplicating to the graves is an issue of preference in accordance with the preference of the person. Meaning, if one prefers this affair and deems it to be good then there is no harm in it; then how can there be unity upon the statement Laa Ilaha Illa-Allaah?!

Hence, it is a must that one has understanding of this great statement. If you were to read the books of creed which their authors ascribe to the Sunnah, you will find within them explanations which are odd and strange in explanation of the meaning of this statement. Such as their statement that the meaning of Laa Ilaha Illa-Allaah is: None is able to originate except Allaah; or: There is none who is self-sufficient having no need for anyone else except Allaah; or: There is no Lord except Allaah.

So they explain Al-Uloohiyah (divinity) to be Ar-Ruboobiyah (Lordship). Or the statement of a group of the Soofees who live in this era, who say that its meaning is: Removal of the corrupt certainty from the being of the person and entering the correct certainty within the Essence of Allaah; because He is the Creator, the Provider, the One Who Bestows Blessings, the Controller.

This is how they explain this statement!! So how can the word be united and the Ummah be unified (upon this)?! It is a must that one has

understanding of this great statement. It is also a must that one makes the religion purely for Allaah, the Blessed and High, by way of adhering to this statement in the most complete and holistic manner and enact its conditions and prerequisites which have come within the Book of Allaah and the Sunnah of His Messenger ( كَالْمُ الْمُعَالِيِّةِ ). The scholars of Ahlus-Sunnah, may Allaah have mercy upon them and give them an abundant reward, have given the consideration to unifying the word of the their Muslims and uniting rank and consolidating their parts by way of their truthful Da'wah to the religion of Allaah, the Blessed and High. They authored many books and numerous writings in clarification of the correct creed and refutation of that which opposes it. You can find many writings elucidating and explaining the clarifying its details, correct creed and mentioning its evidences from the Book of Allaah and the Sunnah of His Messenger (عَلَيْهُ الْمُعَالِينَ ). You also can find many writings by them refuting that which opposes this creed and nullifies it. All of this in calling to unifying the word and

uniting the rank; for, in the understanding of some people, refuting the people of desires and deviation and clarifying the corruption of their beliefs and the falsehood of what they are upon. they consider this to be that which separates the word of the Muslims and splits their unity. Due to this, they institute principles and they formulate foundations by way of which they wish to unite the Muslims on whatever they agree upon; with divergent beliefs, various opinions, and numerous methodologies. This is what they deem to be unity.

There is no true unity except with unity upon the Book of Allaah and the Sunnah of His Messenger (المَالِيَّةُ ). Due to this, you notice that Al-Jamaa'ah (the unified body) is coupled with the Sunnah and division is coupled with innovation. They say: Ahlus-Sunnah wal-Jamaa'ah (the people of the Sunnah and the unified body) and Ahlul-Bid'ah wal-Furgah (the people of innovation and separation). This is because the Sunnah unites and innovation separates. The Sunnah unites the Muslims upon one means of guidance, upon one methodology,

upon one course. As Abul-Mudhaffar As-Sam'aanee, may Allaah have mercy upon him, said:

"From that which proves that Ahlul-Hadeeth are upon the truth is that if you review all of their compiled books, from the first of them to the last of them, the old of them and the new of them, in spite of the difference in their lands and eras and the distance of that which is between them in residence, and the fact that each one of them would be in a (different) province from the provinces, you find them to be—in clarification of the creed—upon one course and one way: traversing in it upon the Path and not deviating from it nor diverting from it. Their statement in that is one and their narrations are one. You do not see there being difference between them nor separation in anything, even a little. Rather, if you were to gather all of that which passed upon their tongues and which they transmitted from their predecessors, you would find it to be as if it came from one heart and emanated from one tongue. Is there any evidence for the truth clearer than this? Allaah, the Exalted, said:

"Do they not then consider the Qur'aan carefully? Had it been from other than Allaah, they would surely have found therein much contradictions."

[Soorah An-Nisā 4:82]

And Allaah said:

"And hold fast, all of you together, to the Rope of Allaah and be not divided among vourselves."

[Soorah Aali Imran 3:103] 21

As for those whose point of reference is the intellect or visions or dreams or (false) reports or opinion or preferences, etc., you find them to be in the utmost disarray and the utmost discord.

<sup>&</sup>lt;sup>21</sup> Al-Hujjah Fee Bayaan Al-Mahajjah (2/224-225).

For this reason, the people of knowledge have a tremendous statement in explanation of the statement of the Prophet (حَمَّالُهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللهُ عَلَيْهُ عَلِيهُ اللهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلِيهُ عَلَيْهِ عَلَيْ within Saheeh Muslim<sup>22</sup> from the Hadeeth of Aboo Hurayrah, may Allaah be pleased with him:

"Do not envy one another; do not treachery practice in business transactions, do not hate one another, do not turn your backs on one another; and be, slaves of Allaah, brothers."

Regarding his (ا عليه المعلقة) statement: "...do not hate one another," they say: In this is an indication to the prohibition of innovation; because it is a reason for separation and mutual hatred. For he who invents an innovation or spreads a newly invented matter amongst the Muslims, by way of that, he has split their rank. The one who refutes him and negates his

<sup>&</sup>lt;sup>22</sup> (no. 6541).

falsehood and refutes his innovation is not the one who has split the rank of the Muslims. However, you find those who cast all the blame for separating the ranks upon Ahlus-Sunnah, who call the people to the Book of Allaah and the Sunnah of His Messenger (مَا الْمِثَالِيَةُ ) and warn them against innovations and desires. They say: They are those who separate the rank. The truth is that the one who separates the rank is the one who brings innovation and spreads it amongst the Muslims and circulates it between them.

So, by way of making the religion purely for Allaah, the Blessed and High, and establishing the statement of Tawheed (Laa Ilaha Illa-Allaah-None has the right to be worshipped except Allaah) in accordance with its prerequisites which the Book of Allaah and the Sunnah of His Messenger (ا مَالِمُ الْمُعَلِّمُ indicate, there will be unity. Unity will never be by way of contriving opinions or methodologies which are not within the Book and the Sunnah.

I indicated, a short while ago, that there are those who institute principles and formulate

foundations by way of which they attempt to unite the people and unite their word. However, they will never actualize that because (true) unity will not be except upon the Sunnah; for the Sunnah accompanies unity and Bid'ah accompanies separation. This is a constant order of things. Therefore, unification of the rank of the Muslims and uniting their word will not be except by way of them truthfully returning to the Book of their Lord and the Sunnah of their Messenger ( ﴿ وَاللَّهُ وَاللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّا اللَّاللَّا الللَّا

There is a statement by Shaykh Al-Islaam Ibn Taymiyah, may Allaah have mercy upon him, in which he mentioned a comprehensive principle firm foundation beneficial. and and fundamental connected to unifying the Muslims. He cited under it proofs and evidences and conclusive arguments from the Book of Allaah, the Blessed and High, to clarify how to unite the Muslims. He, may Allaah have mercy upon him, said—after extensive speech regarding this issue in the first volume of Al-Fataawaa-at its beginning:

"It is clear that the means for unification and togetherness is consolidating the religion and acting upon all of it; which worship of Allaah Alone is associating none in worship with Him, as He has ordered, outwardly and inwardly.

The reason for separation is abandoning a portion of that which the servant is commanded with and transgression between them.

The end result of the Jamaa'ah is the Mercy of Allaah, His Good Pleasure, His Blessings, happiness in the Dunyaa and the Hereafter, and illumination of the faces.

The end result of separation is the Punishment of Allaah, His Curse, darkening of the faces, and the Messenger ( فَاللَّهُ عَلَيْهُ ) being free them."23

<sup>&</sup>lt;sup>23</sup> Majmoo Al-Fataawaa 1/17.

### CONCLUSION

I say, in conclusion of this treatise—which I hope to be a benefit—uniting the word of the Muslims and setting in order their disarray and rectifying that which is between them is from the most important of affairs which is proper that the Muslim give due consideration to; especially the scholars of the Muslims and the callers to Allaah, the Blessed and High. Allaah, the Majestic and High, said:

"There is no good in most of their secret talks save (in) him who orders charity or commands that which is good, or conciliation between mankind."

[Soorah An-Nisā 4:114]

Allaah also said:

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"The believers are nothing else than brothers so make reconciliation between your brothers, and fear Allaah, that you may receive mercy."

[Soorah Al-Hujurat 49:10]

When you look at the state of a number of the people who are involved in calling to Allaah, the Blessed and High, you find that they have great concern and give much importance to rectifying that which is between the people in affairs of inheritance, affairs of marriage, affairs of selling, and a number of other important and greatly beneficial affairs. However, on the contrary, they neglect an affair which is from the most important of them all, and it is rectifying that which is between the people in the field of 'Ageedah and uniting the word upon the correct and pure 'Ageedah derived from the Book of Allaah, the Blessed and High, and the Sunnah of His Messenger ( ).

That which is obligatory upon every Muslim whom Allaah, the Blessed and High, has enlightened in the religion of Allaah is that he give due consideration to this great matter; rectifying that which is between the people by way of uniting the word of the Muslims upon the correct 'Aqeedah, upon the religion of Allaah, the Blessed and High, which has come within the Book and the *Sunnah*. For, there is no salvation for the people or any security for them or happiness in the *Dunyaa* or the hereafter, except by way of that. For this reason, Maalik ibn Anas, may Allaah have mercy upon him, said:

"The Sunnah is like the ark of Noah. He who boards it will be saved and he who stays behind will be drowned." <sup>24</sup>

<sup>&</sup>lt;sup>24</sup> Dhamm Al-Kalaam wa Ahlihi by Al-Harawee (no. 872).

Hence, salvation and safety is only by returning to the Book and the Sunnah and holding fast to them; as well as returning to the correct 'Ageedah which is derived from them and following the path of the pious predecessors, from the companions, may Allaah be pleased with them, and those who traversed upon their methodology and followed their footsteps until the Day of Recompense.

We ask Allaah to make us from them and to rectify that which is between us and to bring our hearts together; and to guide us to the paths of safety and to remove us from darkness into light and to steer us clear of lewdness, that which is apparent from it and that which is hidden; and to bless us in our hearing, our sight, our hearts, our wives, and our offspring; and to accept our repentance. Indeed, He is the One who Accepts Repentance, the Merciful.

May prayers, peace, favors, and blessings be upon the servant of Allaah and His Messenger, our Prophet Muhammad.

### APPENDIX 1- OUR CALL 25

Attributes, as they were mentioned in the Book of Allaah and in the Sunnah of the Messenger of Allaah ( ), without tahreef (distortion), nor ta'weel (figurative interpretation), nor tamtheel (making a likeness), nor tashbeeh (resemblance), nor ta'teel (denial).

Messenger of Allaah ( ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet ( ) with love that is permitted by the Sharee'ah. Imraan Ibn Husayn ( ) said, "O people! Learn the knowledge of the Religion from us, if

<sup>&</sup>lt;sup>25</sup> Summarized from the biography of Shaykh Muqbil Ibn Hādī al-Wādi'ī with some additions from other sources.

you do not do so, then you will certainly be misguided."26

[3]: We love the People of *Hadeeth* and all of the Salaf of the Ummah from Ahlus-Sunnah. Imaam Shaatibee (d.790H) - said, "The Salafus-Saalih, the Companions, the taabi'een and their successors knew the Qur'aan, its sciences and its meanings the best."27

[4]: We despise 'ilmul-kalaam (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the books of figh (jurisprudence), nor from the books of tafseer (explanation of the Qur'aan), nor from ancient stories, nor from the Seerah (biography) of the Prophet (المَوْلِيَّةِ), except that which has been confirmed from Allaah or from His Messenger (مَنْ الْمُنْعَلِينُ اللهُ عَلَيْنَ ). We do not mean that we have rejected them, nor do we claim that we

<sup>26</sup> Refer al-Kifaayah (p. 15) to of al-Khateeb Baghdaadee.

<sup>&</sup>lt;sup>27</sup> Refer to al-Muwaafigaat (2/79) of ash-Shaatibee.

are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'aan*, or the authentic and authoritative *hadeeth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahaadeeth*. 'Abdullaah Ibnul-Mubaarak (d.181H) - 'Abdullaah Ibnul-Mubaarak (d.181H) - 'Said, "The authentic *ahaadeeth* are sufficient and the weak *ahaadeeth* are not needed." <sup>28</sup>

[7]: We do not perform takfeer upon any Muslim due to any sin, except Shirk with Allaah, or the abandonment of Prayer, or apostasy. We seek refuge in Allaah from that.

[8]: We believe that the *Qur'aan* is the Speech of Allaah, it is not created.

 $<sup>^{28}</sup>$  Refer to al-Jaami' li-Akhlaaqir-Raawee (2/159) of as-Suyootee.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the Sunnah, and what the Salaf of the Ummah were upon; in terms of calling to Allaah the Glorified, and being sincere in worship of Him, and warning from Shirk, innovations, and disobedience, and to advise all of the groups that oppose this.'29 'So cooperating upon righteousness and piety (taqwaa) and mutual advising necessitates warning against evil and not co-operating with the wicked.'30

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about

<sup>&</sup>lt;sup>29</sup> From a fatwaa by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allaamah 'Abdul-'Azeez Ibn Baaz, Shaykh 'Abdul-'Azeez Ibn 'Abdullaah aalush-Shaykh, Shaykh 'Abdullaah Ibn 'Abdur-Rahmaan al-Ghudayyaan, Shaykh 'Abdullaah Aboo Zayd, and Shaykh Saalih Ibn Fawzaan al-Fawzaan.

<sup>30</sup> From the words of Shaykh Ibn Baaz in al-Furquan magazine (issue no. 14, p. 15).

reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'31

[12]: We restrict our understanding of the Book of Allaah and of the Sunnah of the Messenger of Allaah ( ) to the understanding of the Salaf of the Ummah from the Scholars of hadeeth, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to the society what Allaah has prohibited. We believe in 'cultivating the young generation upon this Islaam, purified from all that we have mentioned, giving to them a correct Islamic

<sup>&</sup>lt;sup>31</sup> From Fiqhul-Waaqi' (p. 49) of al-Albaanee.

education from the start - without any influence from the disbelieving western education.' 32

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allaah and to the Sunnah of the Messenger of Allaah (المَيْنَاتِينَ اللهُ اللهُ

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive da'wah.

[16]: We oppose those who put down the knowledge of the Sunnah, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allaah ( ﷺ).

<sup>32</sup> From Fighul-Waaqi' (p. 51) of al-Albaanee.

[17]: Our da'wah and our 'ageedah is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our da'wah, nor should he think that it is possible for him to purchase it from us for deenaar or dirham.

[18]: We love the present day Scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them. Imaam Maalik said (d.179H) "The knowledge of hadeeth is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from." 33



<sup>33</sup> Refer to al-Muhaddithul-Faasil (p. 416) and al-Kifaayah (p. 21) of al-Khateeb.